A SERMON VPON THE XV. VERSE OF THE XX. CHAP. TER OF THE BOOKE OF IVDGES

Wherein occaſion was iuſtly taken for the Publication of ſome Reaſons, which his Sacred MAIESTIE had beene pleaſed to giue, of thoſe Directions for PREACHERS, which he had *formerly ſent forth.*

Preached at the CROSSE the 15th. of September. 1622.

By IOHN DONNE, *Doctor of Diuinitie and Deane of Saint* PAVLS, *London.*

And now by commandement of his *Majeſtie* publiſhed, as it was then preached.

LONDON

Printed by *William Stansby* for *Thomas Iones*, and are to be ſold at his ſhop in the Strand at the blacke *Rauen*, neere vnto Saint *Clements* Church.

1622.

LONDON

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TO

THE RIGHT HONORABLE, GEORGE, Marqueſſe of Buckingham, High ADMIRALL of ENGLAND, &c.

WHen I would ſpeake to the KING, by your LORDSHIPS Meanes, I doe: Now, when I would ſpeake to the Kingdom, I would do that by your

Lordſhippes *Meanes to : and therefore I am bold to transfer this* Sermon *to the* World, *through your* Lordſhips *hands, and vnder your Name. For the firſt part of the* Sermon, *the* Explication *of the Text, my profeſſion, and my Conſcience is warant enough that I haue ſpoken as the* Holy Ghoſt *intended. For the ſecond part, the* Application *of the Text, it wil be warrant enough, that I haue ſpoken as his Maieſtie intended, that your* Lordſhippe *it to iſſue in your Name. It is becauſe* Kings *fauor the* Church, *that the* Prophet *ſayes they are her* Foſter-Fathers; *and then, thoſe perſons, who haue alſo intereſt in the fauor of* Kings, *are her* Foſter-Brothers: *and ſuch vſe to loue well. By that Title, (as by many other alſo) your* Lordſhip *loues*

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the Church; *as you are her* Foſter-Brother; *loued of him who loues her. And by that Title you loue all them in the* Church, *who endeuour to aduance both the vnity of our* Church *in it ſelfe and the vnity of the* Church, *with the godly deſignes of our religious* King. *To which Seruice, I ſhall euer ſacrifice all the labors of*

Your Lordſhips humbleſt

and thankefulleſt Ser-

uant in *Chriſt Ieſus*:

IOHN DONNE.

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IVDGES. 5.20.

De cœlo dimicatum eſt contra eos: ſtellæ manentes in Ordine, & curſu ſuo aduerſus *Siſeram* pugnauerunt.

They fought from Heauen; The ſtars in their courſes fought againſt Siſera.

ALl the words of *God* are alwayes ſweete in themſelues, ſayes *Dauid*; but ſweeter in the mouth, and in the pen of ſome of the *Prophets*, and ſome of the *Apoſtles*, then of others, as they differed in their naturall gifts, or in their education: but ſweeteſt of all, where the *Holy Ghoſt* hath beene plea-

ſed to ſet the word of *God* to Muſique, and to conuay it into a Song; and this Text is of that kind: part of the Song which *Deborah* & *Barak* ſung after their great victory vpon *Siſera*; *Siſera* who was *Iabin* the King of *Canaans* Generall againſt *Iſrael*. God himſelfe made *Moſes* a Song, and expreſſed his reaſon why; The children of *Iſrael*, ſayes *God*, will forget my Law; but this ſong they will not forget; and whenſoeuer they ſing this ſong, this ſong ſhall teſtifie againſt them, what I haue done for them, how they haue forſaken me. And to ſuch a purpoſe hath *God* left this Song of *Deborah* and *Barak* in the *Scriptures*, that all *Murmurers*, and all that ſtray into a diffidence of *Gods* power, or of his purpoſe to ſuſtaine his owne cauſe, and deſtroy his owne Enemies, might run and read, might read and ſing, the wonderfull deliuerances that *God* hath giuen to his people, by weake and vnexpected meanes. This world begun with a Song, if the *Chalde Paraphraſts*, vpon *Salomons Song of Songs* haue taken a true tradition, That aſſoone as *Adams* ſinne was forgiuen him, he expreſſed (as he cals it in that Song) *Sabbatum ſuum*, his

Deut. 31. 19.

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his Sabboth, his peace of conſcience, in a Song; of which, we haue the entrance in that *Paraphraſe*. This world begun ſo; and ſo did the next world too, if wee count the beginning of that (as it is a good computation to doe ſo) from the comming of *Chriſt Ieſus*: for that was expreſſed on Earth, in diuers Songs; in the bleſſed *Virgins* Magnificat; *My ſoule doth magnifie the Lord*: In *Zacharies* Benedictus; *Bleſſed be the Lord God of Iſrael*; and in *Simeons*, Nunc dimittis, *Lord, now letteſt thou thy ſeruant depart in peace*. This world began ſo, and the other; and when both ſhall ioyne, and make vp one world without end, it ſhall continue ſo in heauen, in that Song of the *Lamb*, *Great and marueilous are thy workes, Lord God Almighty, iuſt and true are thy wayes, thou King of Saints*. Apoc. 15. 3. And, to Tune vs, to Compoſe and giue vs a Harmonie and Concord of affections, in all perturbations and paſsions, and diſcords in the paſſages of this life, if we had no more of the ſame *Muſique* in the *Scriptures* (as we haue the Song of *Moſes* at the *Red Sea*, and many *Pſalmes* of *Dauid* to the ſame purpoſe) this Song of *Deborah* were enough, a-

bundantly enough, to ſlumber any ſtorme, to becalme any tempeſt, to rectifie any ſcruple of Gods ſlackneſſe in the defence of his cauſe, when in the Hiſtory and occaſion of this Song, expreſſed in the Chapter before this, we ſee, That *Iſrael had done euill in the ſight of the Lord againe*, and yet againe, God came to them: That *God himſelfe had ſold Iſrael into the hands of Iabin King of Canaan*, and yet he repented the bargaine, and came to them; That *in twenty yeeres oppreſſion he came not*, and yet he came. That *when Siſera came againſt them, with nine hundred Chariots of Iron*, and all preparations, proportionable to that, and *God* cald vp a woman, a Propheteſſe, a *Deborah* againſt him, becauſe *Deborah* had a zeale to the cauſe, and conſequently an enmity to the enemie, *God* would effect his purpoſe by ſo weake an inſtrument, by a woman, but by a woman, which had no ſuch intereſt, nor zeale to the cauſe; by *Jael*: And in *Iaels* hand, by ſuch an inſtrument, as with that, ſcarce any man could doe it, if it were to be done againe, with a hammer ſhe driues a nayle through his temples, and nayles him to the ground,

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ground, as he lay ſleeping in her tent: And then the end of all, was the end of all, *not one man of his army left aliue. O my Soule, why, art thou ſo ſad, why art thou ſo diſquieted within me?* Sing vnto the Lord an old ſong, the ſong of *Deborah* and *Barak*, That God by weake meanes doth mighty workes, That all Gods creatures fight in his behalfe, *They fought from heauen, the ſtarres in their Order, fought againſt Siſera.*

You ſhal haue but two parts out of theſe words; And to make theſe two parts, I conſider the Text, as the two *Hemiſpheres* of the world, laid open in a flat, in a plaine Map. All thoſe parts of the world, which the Ancients haue vſed to conſider, are in one of thoſe *Hemiſpheres*; All *Europe* is in that, and in that is all *Aſia*, and *Afrike* too: So that when we haue ſeene that *Hemiſphere*, done with that, we might ſeeme to haue ſeene all, done with all the world; but yet the other *Hemiſphere*, that of *America* is as big as it; though, but by occaſion of new, and late diſcoueries, we had had nothing to ſay of *America*. So the firſt part of our Text, will bee as that firſt *Hemiſphere*; all which the

Diuiſion.

ancient Expoſitors found occaſion to note out of theſe words, will be in that: but by the new diſcoueries of ſome humors of men, and rumors of men, we ſhall haue occaſion to ſay ſomewhat of a ſecond part to. The parts are, firſt, the Literall, the Hiſtoricall ſenſe of the words; And then an emergent, a collaterall, an occaſionall ſenſe of them. The *explication* of the wordes, and the *Application*, *Quid tunc*, *Quid nunc*, How the words were ſpoken then, How they may be applied now, will be our two parts. And, in paſſing through our firſt, wee ſhall make theſe ſteps. Firſt, God can, and ſometimes doth effect his purpoſes by himſelfe; intirely, immediatly, extraordinarily, miraculouſly by himſelfe: But yet, in a ſecond place, we ſhall ſee, by this ſtory, That he lookes for aſſiſtance, for concurrence of ſecond cauſes, and ſubordinate meanes: And that therefore, *God* in this Song of *Deborah*, hath prouided an honourable commemoration of them, who did aſſiſt his cauſe; for, the Princes haue their place, *The Princes of Iſſachar were with her*: And then, the *Gouernours*, The great

Verſe 15

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great Persons, the great Officers of the State, haue their place in this honour, That *they offered themselues willingly to that seruice*; Verse 9. And after them, the *Merchants*, Verse 10. for those who are said there, *to ride vpon white Asses*, to be well mounted, according to the manner of those *Nations*, are, by *Peter Martyr*, amongst our Expositors, and by *Serarius* the *Iesuite*, amongst the others, fitly vnderstood, to be intended of *Merchants*; And in the same *verse*, the *Iudges* are honorably remembred, *Those that sit in Iudgement*; And a farre vnlikelier sort of people, then any of these, in the same verse too, *Those that walked by the way*; Idle, and discoursing men, that were not much affected, how businesse went, so they might talke of them: And lastly, the whole people in generall, Verse 2. how poore soeuer, they haue euidence from this record, That *they offered themselues* (and what will they denie, that offer themselues) and willingly, to this imploiment. And then, *God* hauing here afforded this honourable mention of them, who did assist him, he layes also a heauy note vpon such, who for collaterall respects preuaricated

uaricated, or withdraw themſelues from his ſeruice: perticularly vpon *Ruben*, who was *diuided by greatneſſe of heart*, And vpon *Dan*, *who remained in his ſhips*. And therefore to the encouragement of thoſe who did aſſiſt him, in any proportion, though their aſſiſtance were no wayes competent againſt ſo potent an enemy, *God* fought for himſelfe too, *They fought from Heauen, The ſtarres in their order fought againſt Siſera.* And theſe will be the branches, or circumſtances of our firſt part: for the particulars of the ſecond, we ſhall open them more commodiouſly for your memory and vſe, then, when we come to handle them, then now. Now we proceed to thoſe of the firſt part.

Verſe 16.

Verſe 17.

Part 1. And into thoſe I paſſe with this proteſtation, That in all which I ſhall ſay this day, beeing to ſpeake often of *God*, in that *Notion*, as he is *Lord of Hoſtes*, and fights his owne battailes, I am farre from giuing fire to them that deſire warre. *Peace* in this world, is a pretious *Earneſt*, and a faire and louely *Type* of the euerlaſting peace of the world to come: And warre in this world, is a ſhrewd and fearefull *Embleme* of the euerlaſting

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lasting discord and tumult, and torment of the world to come: And therefore, our *Blessed God*, blesse vs with this externall, and this internall, and make that lead vs to an eternall peace. But I speake of this subiect, especially to establish and settle them, that suspect Gods power, or Gods purpose, to succour those, who in forraine parts, grone vnder heauie pressures in matter of *Religion*, or to restore those, who in forraine parts, are deuested of their lawfull possessions, and inheritance; and because *God* hath not done these great workes yet, nor yet raised vp meanes, in apparance, and in their apprehension, likely to effect it, That therefore *God* likes not the cause; and therefore they begin to bee shaked in their owne Religion at home, since they thinke that God neglects it abroad. But, beloued, since God made all this world of nothing, cannot hee recouer any one peece thereof, or restore any one peece, with a little? In the Creation, his production of specifique formes, and seuerall Creatures in the seuerall dayes, was much, very much; but not very much, compared with that, which

he had done immediatly before, when he made Heauen and Earth of nothing. For, for the particular Creatures, God had then *Præiacentem Materiam*, he had ſtuffe before him; enough to cut out Creatures of the largeſt ſiſe, his *Elephants* of the Earth, his *Whales* and *Leuiathans* in the Sea. In that matter there was *Semen Creaturarum*, The Seed of all Creatures in that ſtuffe. But for the ſtuffe it ſelfe, the Heauen and Earth, God had not *Semen Cœli*, any ſuch ſeed of Heauen as that he could ſay to it, doe thou hatch a Heauen; he had not any ſuch *Semen terræ*, as that hee could bid that grow vp into an Earth: There was nothing at all, and all, that is, was produced from that; and then who ſhall doubt of his proceeding, if by a little he will doe much? He ſuffered his greater works to be paraleld, or to be counterfeit by *Pharaohs Magicians*; but in his leaſt, in the making of Lice, hee brought them to confeſſe *Digitum Dei*, the finger of God; and that was enough; The arme of God, the hand of God needs not; where he will worke, his finger is enough, It was not that imagination, that dreame of the *Rabbins*, that hinde-

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red the *Magicians*, who ſay, that the *Deuill* cannot make any Creature, leſſe then a Barley corne; As it is with men, they miſconceiue it to be with the *Deuill* too; harder to make a little clocke, a little picture, any thing in a little, then in a larger forme. That was no part of the reaſon in that caſe: but ſince man ordinarily eſteemes it ſo, and ordinarily admires great workes in little forme, why will he not be content to glorifie *God* that way, in a faithfull confidence, that hee can and will doe great workes by weake meanes. Should God haue ſtayd to leuie, and arme, and traine, and muſter, and preſent men enow to diſcomfit *Sennacherib?* Hee tooke a neerer way; he ſlew almoſt two hundreth thouſand of them, in one night by an *Angell*. Should God haue troubled an *Angell* to ſatisfie *Eliſha* his ſeruant? Onely by apparition in the cloudes, he brought him to acknowledge, that there were more with them, then with the *Enemy*, when there was none. He troubled not ſo much as a cloud, he imployed no Creature at all, againſt the *Philiſtines*, when they came vp with thirty thouſand *Chariots*; but hee

Eſa. 37.36.

2. *Reg.* 5.16.

1. *Sam.* 23.5

breathed a dampe, an astonishment into them, he imprinted a diuine terror in their hearts, and they fought against one another.

Iud. 6. *God* foresaw a diminution of his honour, in the augmentation of *Israels* forces, and therfore he reduced *Gideons* thirty two thousand to three hundred persons. It was so in persons, God does much with few, and it was so in time, God does much, though late; though God seeme a long time to haue forgot his people, yet in due time, that is, in his time, he returnes to them againe. S. *Augustine* makes a vsefull Historicall note, That that land to which *God* brought the *Children* of *Israel*, was their owne land before; they were the right heires to it, lineally descended from him, who was the first possessor of it, after the flood: but they were so long out of possession of it, as that they were neuer able to set their title on foot; nay they did scarce know their own title; and yet *God* repossessed them of it, reinuested them in it. It is so for *persons*, and *times* in his wayes in this world, Much with few, much though late, and it is so in his wayes to the next world too: for *persons*, *Elias* knew of no more but himselfe, that

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that ſerued the right *God* aright: *God* makes him know that there were ſeuen thouſand more; ſeuen thouſand was much to one, but it was little to all the world: and yet theſe ſeuen thouſand haue peopled heauen, and ſent vp all thoſe *Colonies* thither; all thoſe *Armies* of *Martyrs*, thoſe flockes of *Lambes*, innocent children, thoſe *Fathers*, the Fathers of the Church, and *Mothers*, holy Matrons, and daughters, bleſſed *Virgines*, and learned and laborious *Doctors*; theſe ſeuen thouſand haue filled vp the places of the fallen *Angels*, and repeopled that Kingdome: And whereſoeuer we thinke them moſt worne out, *God* at this time hath his remnant (as the *Apoſtle* ſayes) and *God* is able to make vp the whole garment of that remnant. So he does much with few, in the wayes to heauen; and that he does much though late, in that way too, thou mayeſt diſcerne in his working vpon thy ſelfe. How often haſt thou ſuffered thy *Soule*, to grow cleane out of all reparations into ruine, by thine inconſiderate and habituall courſe of ſinne, and neuer repaired it by any good vſe of hearing the word, or receiuing the *Sacrament* in a long time, and

Rom. 11. 5.

when thou haſt at any time, come to a ſuruey of thy conſcience, how haſt thou beene affected with an inordinate apprehenſion of *Gods* anger, and his inacceſſibleneſſe, his inexorableneſſe towards thee, and ſunke euen into the iawes of deſperation; And yet, *Quia manet ſemen dei*, becauſe the ſeed of
1. Io. 3. 4. *God* hath remained in thee, *Incubat Spiritus*, the Holy Ghoſt hath ſat vpon that ſeed, and hatched a new Creature in thee, a modeſt, but yet infallible aſſurance of the Mercy of thy God. Recollect all; in rayſing of ſieges, and diſcomfiting of Armies, in reſtoring poſſeſſions, and reinueſting right heires, in repairing the ruines of the Kingdome of heauen, depopulated in the fall of *Angels*, in reeſtabliſhing peace of conſcience; in a preſumptuous confidence, or ouer-timorous diffidence in *God*, *God* glorifies himſelfe that way, to doe much with little.

He does ſo; but yet hee will haue ſomething. *God* is a good *Husband*, a good *Steard* of Mans contributions, but contributions hee will haue: hee will haue a concurrence, a cooperation of *perſons*. Euen in that great worke, which wee ſpake of at firſt, the

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the first creation, which was so absolutely of *Nothing*, yet there was a *Faciamus*, let *vs*, *vs*, make Man; though but one *God*, yet more *Persons* in that worke. *Christ* had been able to haue done as the Deuill would haue had do, to haue made bread of stones, when hee had so great a number to feed in the Wilderneſſe; but hee does not so: Hee askes his *Disciples*, *Quot panes habetis*; How many loafes haue you? and though they were but fiue, yet since they were some, he multiplies them, and feeds aboue fiue thousand with those fiue. Hee would haue a remnant of *Gedeons Armie* to fight his battailes: A remnant of *Israels beleeuers* to make vp his Kingdome; A remnant of thy *Soule*, his seed wrapd vp somewhere, to saue thy *Soule*; And a remnant of thy selfe, of thy *Mind*, of thy *Purse*, of thy *Person*, for thy temporall deliuerance. *God* goes lowe, and accepts small Sacrifices; a Pigeon, a handfull of Flower, a few eares of Corne; but a Sacrifice he will haue. The *Christian Church* implies a shrewd distresse, when shee prouides that reason, that clause in her prayer, *Quia non est alius*, *Giue Peace in our time*, *O Lord*.

Matt. 4. 3.

Mar. 6. 38.

Lord, becauſe there is no other that fighteth for vs: If the bowels of compaſſion bee eaten out, if the band of the Communion of Saints be diſſolued, we fight for none, none fights for vs, at laſt neyther we nor they ſhall fight for *Chriſt*, nor *Chriſt* for them nor vs, but all become a prey to the generall enemie of the name of *Chriſt;* for *God* requires ſomething, ſome aſſiſtance, ſome concurrence, ſome co-operation, though *he can fight from heauen, and the Starres, in their order, can fight againſt Siſera.*

And therefore, though God giue *his glorie* to none, *his glorie*, that is to doe all with *Nothing*, yet he giues them *their glorie*, that doe any thing for him, or for themſelues. And as hee hath laid vp a record, for their glorie and Memoriall, who were remarkeable for Faith (for the eleuenth *Chapter* to the *Hebrewes*, is a *Catalogue* of them.) So in this Song of *Deborah* and *Barake*, hee hath laide vp a Record for their glorie, who expreſſed their faith in *Workes*, and aſſiſted his ſeruice. That which is ſaid in generall, *The Memorie of the iuſt is bleſſed, but the name of the wicked ſhall rot*, That is applied and promi-

Prov. 13.7.

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ſed in particular, by him, who can performe it, by *Chriſt*, to that woman, who anointed him, That *wherſoeuer his Goſpell ſhould be Preached in the whole world, ther ſhould alſo this that this woman had done, be told for a memoriall of her.* Mat. 26. 13 Shee aſſiſted at his Funerall (as *Chriſt* himſelfe interprets her actions, That *ſhee did it to burie him*) and hath her glorie: how ſhall he glorifie them, that aduance his glorie? Shee hath her reward in his death; what ſhall they haue, that keepe him, and his Goſpell aliue? Not a verſe in *Deborah* and *Baraks* ſong, and yet that is honourable euidence: Not a commemoration at the Preaching of the Goſpell; and yet that is the honourable teſtimonie in this place, and at theſe Exerciſes, of ſuch as haue contributed to the conueniencies of theſe Exerciſes, but they ſhall haue a place in the *Booke of life*; indelibly in the Booke of life, if they proceede in that deuotion of aſſiſting *Gods* cauſe, and doe not thinke, that they haue done all, or done enough, if they haue done ſomething ſome one time. The *Morall man* hath ſaid well, and well applied it; *A Ship is a Ship for euer, if you repaire it.* Plutar. So,

sayes he, *Honour is Honour*, and so say wee, *A good Conscience is a good Conscience for euer, if you repaire it*: But, sayes he well, *Aliquid famæ addendum, ne putreſcat.* Honour will putrifie, and so will a good Conscience too, if it be not repaired. He that hath done Nothing must begin, and hee that hath done something for *Gods* cause, must doe more, if hee will continue his name in the Booke of Life; though *God* leaue no one particular action, done for his glorie, without glorie; as those who assisted his glorie heere, haue a glorious Commemoration in this Song.

In the fifteenth verse, *Princes* haue their place; *The Princes of Issachar, were with Deborah*, when the *King* goes to the field, Many, who are in other cases Priuiledged, are by their Tenures bound to goe. It is a high *Tenure* to hold by a *Crowne*; And when *God*, of whome, and whome onely they hold, that hold so, goes into the field, it becomes them to goe with him. But as *God* sits in *Heauen*, and yet goes into the field, so they of whome *God* hath said, *Yee are Gods*, the *Kings* of the Earth, may stay at home, and

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yet goe too. They goe in their aſsiſtance to the *Warre*; They goe in their Mediation for *Peace*; They goe in their *Example*, when from their ſweetneſſe, and moderation in their Gouernement at home, their flowes out an inſtruction, a perſwaſion to Princes abroad. *Kings* goe many times, and are not thanked, becauſe their wayes are not ſeene: and *Chriſt* himſelfe would not alwayes bee ſeene; In the eight of *Iohn*, he would not be ſeene. When they tooke vp ſtones to ſtone him, he withdrew himſelfe inuiſibly, hee would not be ſeene: When *Princes* find that open actions exaſperate, they doe beſt, if they be not ſeene. In the ſixth of *Iohn*, *Chriſt* would not bee ſeene. When they would haue put vpon him, that which was not fit for him to take, when they would haue made him *King*, he withdrew himſelfe, and was not ſeene. When *Princes* are tempted to take Territories, or poſſeſsions in to their hands, to which other *Princes* haue iuſt pretences, they doe beſt, if they withdrawe themſelues from engagements in vnneceſſarie Warres, for that, that onely was *Ioſiahs* ruine. *Kings* cannot alwayes goe in

2. *Reg.* 23. 29.

the ſight of Men, and ſo they loſe their thankes; but they cannot goe out of the ſight of *God*, and there they neuer loſe their reward: For *the Lord that ſees them in ſecret, ſhall reward them openly*, with peace in their owne States, and Honour in their owne *Chronicles*, as here, for aſsiſting his cauſe, hee gaue the *Princes* of *Iſſachar* a roome, a ſtraine in *Deborah* and *Barakes* Song.

And in the ninth verſe, the *Gouernors, the great Offieers*, haue their place, in this praiſe, *My heart is towards the Gouernors of Iſrael that offered themſelues willingly*. It is not themſelues in perſon; Great *Officers* cannot doe ſo; They are *Intelligences* that moue great *Spheares*, but they muſt not bee mou'd out of them. But their glorie here is their willingneſſe. That before they were inquired into, how they carried themſelues in their *Offices*, before they were intimidated, or ſoupled with fines and ranſomes, voluntarily they aſſiſted the cauſe of *God*. Some in the *Romane Church* write, that the *Cardinalls* of that *Church*, are ſo incorporated into the *Pope*, ſo much of his body, and ſo bloud of

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his bloud, that in a feuer they may not let bloud without his leaue. Truly, the great Persons and Gouernors in any state, are so noble and neere parts of the *King*, as that they may not bleed out in any subuentions and assistances of such causes vnder-hand, as are not auowd by the *King*; for, it is not euident that that cause is *Gods* cause; at least not euident that that way is an assistance of *Gods* cause. But a good, and tractable, and ductile disposition, in all courses which shall lawfully bee declared to bee for *Gods* glorie, then, not *Contra*, but *Præter*, not against, but besides, not in opposing, but in preuenting the *Kings* will, before hee vrge, before he presse, to be willing and forward in such assistances, this giues great *Persons*, *Gouernors*, and *Officers*, a verse in *Baraks* and *Deborahs* Song, and *Deborah* and *Baraks* Song is the *Word of God*.

The *Merchants* haue their place in that verse too. For, (as wee said before) *those who ride vpon white Asses*, (which was as honorable a transportation, as *Coaches* are now) are by *Peter Martyr* amongst ours, and by *Serarius* the *Jesuit* amongst others, well vn-

derstood to be the *Merchants*. The greatneſſe and the dignitie of the Merchants of the *East* is ſufficiently expreſſed in thoſe of *Babylon*, *Thy Merchants were the great Men of the Earth*. And for the Merchants of the *West*, we know that in diuers forraine parts, their *Nobilitie* is in their *Merchants*, their *Merchants* are their *Gentlemen*. And certainly, no place of the world, for Commodities and Situation, better diſpoſed then this *Kingdome*, to make Merchants great. You cannot ſhew your greatneſſe more, then in ſeruing *God*, with part of it; you did ſerue before you were free; but here you do both at once, for his ſeruice is perfect freedome. I am not here to day, to beg a *Beneuolence* for any particular cauſe on foot now: there is none; but my Errand in this firſt part is, firſt to remoue iealouſies and ſuſpitions of *Gods* neglecting his buſineſſe, becauſe he does it not at our appointment, and then to promoue and aduance a diſpoſition, to aſſiſt his cauſe and his glory, in all wayes, which ſhall bee declar'd to conduce thereunto, whether in his body, by relieuing the poore, or in his houſe by repairing theſe walls, or

Apoc. 18. 23

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in his honour in employments more publique: And to assure you that you cannot haue a better *debter*, a better *pay-master* then *Christ Iesus*: for all your Entayles, and all your perpetuities doe not so nayle, so hoope in, so riuet an estate in your posteritie, as to make the *Sonne of God your Sonne too*, and to giue *Christ Iesus* a Childes part, with the rest of your Children. It is noted (perchaunce but out of leuity) that your Children doe not keepe that which you get: It is but a culumny, or but a fascination of ill wishers. We haue many happy instances to the contrarie, many noble families deriued from you; One, enough to enoble a World; *Queene* ELIZABETH was the great grandchild of a *Lord Maior of London*. Our blessed *God* blesse all your Estates, and blesse your posteritie in a blessed enioying therof; But truly it is a good way to that, amongst all your purchases, to purchase a place in *Barak* and *Deborahs* Song, a testimonie of the *Holy Ghost*, that you were forward in all due times in the assistance of *Gods* cause.

That testimonie, in this Seruice in our Text, haue the *Iudges* of the Land, in the same

verſe too, *ye that ſit in Iudgement.* Certainly, Men exerciſed in *Iudgement*, are likelieſt to thinke of the *laſt Iudgement.* Men accuſtomed to giue *Iudgement*, likelieſt to thinke of the *Iudgement* they are to receiue. And at that laſt *Iudgement* the *Malediction* of the left hand falls vpon them that haue not harbored *Chriſt*, not fed him, not clothed him, And when *Chriſt* comes to want thoſe things in that degree, that his *Kingdome*, his *Goſpell*, *himſelfe* cannot ſubſiſt, where it did, without ſuch a ſuſtentation, an omiſſion in ſuch an aſſiſtance, is much more heauie. All *Iudgements* end in this, *Suum cuiq;, to giue euery one his owne.* Giue *God* his owne, and hee hath enough; giue him his owne, in his owne place, and his cauſe will be preferred before any Ciuill or Naturall obligation. But *God* requires not that: pay euery other Man firſt, *owe nothing to any Man*; pay your *Children*, apportion them conuenient portions. Pay your eſtimation, your reputation, liue in that good faſhion which your ranke and calling calls for: when all this is done, of your ſuperfluities beginne to pay *God*, and euen for that you ſhall haue your

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roome in *Deborah*, and *Baraks* Song, for *Assistants*, and *Coadiutors* to him.

For a farre vnlikelier sort of people, then any of these, haue that in the same verse also, *Ambulantes super viam, They that walke vp and downe* idle, discourcing Men, Men of no Calling, of no Profession, of no sense of other Mens miseries, and yet they assist this cause. Men that sucke the sweet of the Earth, and the sweat of other Men: Men that pay the State nothing in doing the offices of mutuall societie, and embracing particular vocations; Men that make themselues but pipes to receiue and conuay, and vent rumors, but spunges to sucke in, and powre out foule water; Men that doe not spend time, but weare time, they trade not, they plough not, they preach not, they plead not, but walke, and walke vpon the way, till they haue walked out their sixe moneths for the renuing of bands, euen these had some remorse in *Gods* cause, euen these got into *Deborah* and *Baraks* Song for assisting there.

And lesse; that is, *Poorer* then these: for in the *Second* verse, the people are as forward

as the *Gouernors*, in the *Ninth*, *They offered themselues willingly.* They might offer themselues, their persons. It is likely they did; and likely that many of them had nothing to offer but themselues. And when Men of that pouertie offer, part easily with that which was hardly got, how acceptable to *God*, that Sacrifice is, we see in *Christs* testimonie of that *Widdow*, who amongst many great giuers gaue her Mite, *That shee gaue more then all they, because shee gaue all:* which testified not onely her *Liberalitie* to God, but her *Confidence* in God, that though shee left nothing, shee should not lacke: for that right vse doth Saint *Augustine* make of that example, *Diuites largiuntur securi de diuitijs, pauper securus de Domino: A rich man giues, and feeles it not, feares no want, because hee is sure of a full Chest at home; A poore man giues, and feeles it as little, because hee is sure of a bountifull God in Heauen.*

*Mar.*12.41.

God then can worke alone; there wee set out: yet he does require assistance; that way wee went: And to those that doe assist, hee giues glory here; so farre we are gone: but yet this remaynes, that hee layes notes of

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blame, and reproach vpon them, whom collaterall reſpects withdrew from this aſſiſtance. For there is a kind of reproach and increpation laide vpon *Reuben* in that queſtion, *Why abodeſt thou amongſt the ſheepfolds? The diuiſions of* REVBEN *were great thoughts of heart.* Ambition of precedencie in places of employment, greatnes of heart, and a lothneſſe to be vnder the commaund of any other, and ſo an incoherence, not concurring in Counſailes and Executions, retard oftentimes euen the cauſe of God. So is there alſo a reproach and increpation vpon *Dan*, in that queſtion, why did *Dan* remaine in his ſhips; A confidence in their owne ſtrength, a ſacrificing to their owne Nets, an attributing of their ſecuritie to their owne wiſedome or power, may alſo retard the cauſe of God; that ſtayed *Dan* behinde. *Verſe* 16. *Verſe* 17.

Thus then they haue their *thankes* that doe, thus their *markes* that doe not aſſiſt in *Gods* cauſe: though *God* to encourage them that doe, accompliſh his worke himſelfe, *They fought from heauen, The Starres in their order fought againſt Siſera. They fought,* ſayes

the *Text*, but does not tell vs who; leaſt men ſhould direct their thankes for that which is paſt, or their prayers for future benefits, to any other, euen in heauen, then to *God* himſelfe. The ſtars are nam'd; It could not be feared that Men would pray to them, ſacrifice to them, *Angels* & *Saints* are not named; Men might come to aſcribe to them, that which appertained to *God* onely. Now theſe *Stars*, ſayes the text, *fought in their courſes*, *Manentes in Ordine*, they fought not diſorderly. It was no *Enchantment*, no *Sorcery*, no diſordring of the frame, or the powers, or the influence of theſe heauenly bodies, in fauor of the *Iſraelites*; *God* would not be beholden to the *Deuill*, or to *Witches*, for his beſt friends. It was no diſorderly Enchantment, nor it was no *Miracle*, that diſordered theſe Starres; as in *Ioſuahs* time, the *Sunne* and *Moone* were diſordred in their Motions; But as *Ioſephus*, who relates this battaile more particularly, ſayes, with whom all agree, *The naturall Influence of theſe heauenly bodies, at this time, had created and gathered ſuch ſtormes and hayles, as blowing vehemently in the Enemies face, was the cauſe of this defeate*: for ſo wee might

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might haue ſaid, in that deliuerance, which God gaue vs at *Sea*, *They fought from heauen*, *The Starres in their order fought againſt the Enemie*. Without coniuring, without *Miracle*, from heauen, but yet by naturall meanes, God preſerued vs. For that is the force of that phraſe, and of that maner of expreſsing it, *Manentes in Ordine*, *The Starres, containing themſelues in their Order, fought.* And that phraſe induces our ſecond part, the accommodation, the occaſionall application of theſe words: *God will not fight, nor be fought for diſorderly*; And therefore in illuſtration, and confirmation of thoſe words of the *Apoſtle*, *Let all things be done decently, and in order*, *Aquinas*, in his *Commentaries* vpon that place, cites, and applies this Text, as words to the ſame purpoſe, and of the ſame ſignification. You, ſayes Saint *Paul*, you who are Stars in the Church, muſt proceede in your warfare, decently, and in order, for the ſtars of heauen, when they fight for the *Lord*, they doe their ſeruice, *Manentes in Ordine*, *containing themſelues in their Order.* And ſo in our order, we are come to our ſecond part. In which, we owe you by promiſe

1. *Cor.* 14. 40

Part 2.

Diuiſion.

miſe made at firſt, an *Analyſis*, a diſtribution of the ſteps and branches of this part, now when wee are come to the handling thereof: And thus wee ſhall proceede; firſt, the *Warre*, which wee are to ſpeake of here, is not as before, a *Worldly warre*, it is a *Spirituall War*: And then the *Munition*, the prouiſion for this warre, is not as before, temporall aſſiſtance of *Princes*, *Officers*, *Iudges*, *Merchants*, all ſorts of *People*, but it is the *Goſpell of Chriſt Ieſus, and the preaching thereof.* Preaching is *Gods* ordinance, with that *Ordinance* hee fights from heauen, and batters downe all errors. And thirdly, to maintain this War, he hath made *Preachers Stars*; and *Væ ſi non, Woe be vnto them, if they doe not fight, if they doe not preach*: But yet in the laſt place, they muſt fight, as the Stars in heauen doe, *In their order*, in that Order, and according to thoſe directions, which, they, to whom it appertaines, ſhall giue them: for that is *to fight in Order*. And in theſe foure branches, wee ſhall determine this ſecond part.

Firſt then we are in Contemplation of *a Spirituall warre*; now, though there be a

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Beatie Pacifici, a blessing reserued to *Peace-makers*, to *the Peace-maker*, *our Peace-maker*, *who* hath sometimes effected it in some places, and alwayes seriously and chargeably, and honourably endeuoured it in all places, yet there is a *spirituall Warre*, in which, *Maledicti Pacifici*; Cursed bee they that goe about to make Peace, and to make all one, The warres betweene *Christ* and *Beliall*. *Let no man seuer those whom God hath ioyned*, but let no Man ioyne those whom *God* hath seuered neyther; and *God* hath seuered *Christ* and *Belial*: and that was *Gods* action, *Ponam inimicitias*; The Seed of the woman, and the Seed of the Serpent, wee and the Deuill, should neuer haue fallen out; wee agree but too well; but God hath put an enmity betweene vs. God hath put *Truth* and *Falshood*, *Idolatrie* and *Sinceritie* so farre asunder, and infused such an incompatibilitie, and imprinted such an implacabilitie betweene them, as that they cannot flow into one another: And therefore, there, *Maledicti Pacifici*, It is an opposition against God, by any colourable Modifications, to reconcile opinions diametrally contrary to

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one another, in fundamentall things. *Day* and *Night* may ioyne and meet. *In Diluculis* and in *Crepuſculis*, The dawning of the day, in the Morning, and the ſhutting in of the day in the Euening, make day and night ſo much one, as ſometimes you cannot tell which to call them: but *Lux & tenebræ*, light and darknes, *Midnight* and *Noone* neuer met, neuer ioynd. There are points, which paſſions of men, and vehemence of diſputation, haue carried farther a ſunder then needed: and theſe indeed haue made the greateſt noyſe; becauſe vpon theſe, for the moſt part, depends the matter of profit: and *Beati pacifici*, bleſſed were that labour, and that labourer, that could reconcile thoſe things; and of that there might bee hope, becauſe it is often but the Perſons that fight, it is not the thing, the matters are not ſo different. But then there are matters ſo different, as that a Man may ſit at home, and weepe, and wiſh, prayſe God that hee is in the right, and pray to God for them that are in the wrong, but to thinke that they are indifferent, and *all one*, *Maledicti Pacifici*, hee that hath brought ſuch a Peace, hath brought

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brought a curſe vpon his owne Conſcience, and layd, not a *Satisfaction*, but a *Stupefaction* vpon it. A *Turke* might perchance ſay, in ſcorne of vs both, They call you *Heretiques*, you call them *Idolaters*, why might not *Idolaters*, and *Heretiques* agree well enough together? But a true *Chriſtian* will neuer make *Contrarieties in fundamentall things indifferent*, neuer make foundations, and ſuperedifications, the Word of *God*, and the Traditions of Men, all one. Euery man is a little world, ſayes the *Philoſopher*; Euery man is a little *Church* too; and in euery man, there are two ſides, two armies: the fleſh fights againſt the Spirit. This is but a *Ciuill warre*, nay it is but a *Rebellion* indeed; and yet it can neuer be abſolutely quenched. So euery Man is alſo a Souldier in that great and generall warre, betweene *Chriſt*, and *Beliall*, the word of *God*, and the will of man. Euery man is bound to hearken to a peace, in ſuch things as may admit peace, in differences, where men differ from men; but bound alſo to ſhut himſelfe vp againſt all ouertures of peace, in ſuch things, as are in their Nature irreconcileable, in differences

where men differ from *God*. That warre *God* hath kindled, and that warre muſt bee maintained, and maintaind by his way; and his way, and his *Ordinance* in this warre, is Preaching.

If *God* had not ſaid to *Noah*, *Fac tibi Arcam*; and when he had ſaid ſo, if he had not giuen him a *Deſeigne*, a *Modell*, a *Platforme* of that *Arke*, we may doubt credibly, whether euer man would haue thought of a *Ship*, or of any ſuch way of trade & Commerce. Shipping was Gods owne Inuention, and therein *Lætentur Inſulæ*, as *Dauid* ſayes, *Let the Ilands reioyce*. So alſo, if *Chriſt* had not ſaid to his *Apoſtles*, *Ite prædicate*, *Goe and preach*: and when hee had ſaid ſo, ſaid thus much more, *Qui non crediderit damnabitur*, *Hee that beleeues not your Preaching ſhall bee damned*: certainly man would neuer haue thought of ſuch a way of eſtabliſhing a kingdome, as by Preaching. No other Nation had any ſuch Inſtitution, as Preaching. In the *Romane* State, there was a publique Officer, *Conditor precum*, who vpon great emergent occaſions, deprecations of imminent dangers, or Gratulations for euident bene-

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benefites, did make particular *Collects* anſwerable to thoſe occaſions: And ſome ſuch occaſionall *Panegyriques*, and gratulatory Orations for temporall benefites, they had in that ſtate. But a fixt and conſtant courſe of conteyning Subiects in their Religious and Ciuill duties, by preaching, onely *God* ordain'd, onely his Children enioy'd. Chriſt when he ſent his *Apoſtles*, did not giue them a particular command, *Ite orate*, goe and pray in the publique Congregation; All Nations were accuſtomed to that; Chriſt made no doubt of any mans oppoſing, or queſtioning publique Prayer; and therefore for that, he onely ſaid, *Sic orabitis*, Not go, and pray, but, *when you pray, pray thus*, he inſtructed them in the forme; the duty was well knowne to all before. But, for Preaching, He himſelfe was anointed for that, *The Spirit of the Lord is vpon me, becauſe the Lord hath anointed mee to preach*: His vnction was his function. Hee was anointed with that power, and hee hath anointed vs with part of his owne vnction: *All power is giuen vnto me*, ſayes he, *in Heauen and in Earth*; and therefore (as he adds there)

Eſa. 61. 1

Math. 28. 19. there) *Go ye, and preach*: Becauſe I haue all power, for preaching, take yee part of my power, and preach too. For, Preaching is *the power of God vnto Saluation, and the ſauor of life vnto life.* When therefore the *Apoſtle* 1. Theſ. 5. 19. ſaies, *Quench not the Spirit, Nec in te, nec in alio,* ſayes *Aquinas*; Quench it not in your ſelfe, by forbearing to heare the Word preached, quench it not in others, by diſcouraging them that doe preach. For ſo Saint *Chryſoſtome,* (and not he alone) vnderſtood that place, *That they quench the ſpirit, who diſcountenance preaching, and diſhearten Preachers.* St. *Chryſoſtome* tooke his example from the *Lampe* that burnt by him, when hee was preaching; (It ſeemes therefore hee did preach in the afternoone) and he ſayes, *you may quench this Lampe, by putting in water, and you may quench it by taking out the oyle.* So a Man may quench the ſpirit in himſelfe, if hee ſmother it, ſuffocate it, with worldly pleaſures, or profits, and he may quench it in others, if he withdraw that fauour, or that helpe, which keepes that Man, who hath the ſpirit of Propheſie, the vnction of Preaching, in a cheerefull diſcharge of his duty.

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duty. Preaching then being *Gods Ordinance*, to beget Faith, to take away preaching, were to disarme *God*, and to quench the spirit; for by that *Ordinance, he fights from heauen.*

And to maintaine that fight, hee hath made his *Ministers Starrs*; as they are called, in the first of the *Reuelation*. And they fight against *Sisera*, that is, they preach against *Error*. They preach out of Necessitie; *Necessitie is laid vpon me to preach*, saies the *Apostle*; and vpon a heauy penalty, if they doe not; *Væ mihi si non, VVoe be vnto me if I doe not preach the Gospell.* Neither is that spoak there with the case of a *future*, as the *Roman translation* hath it, *Si non Euangelizauero*, If I do not hereafter preach; If I preach not at one time or other; If I preach not when I see how things wil go, what kind of preaching will be most acceptable: But it is *Si non Euangelizem*, If I preach not now; now, though I had preached *yesterday*; for so Saint *Ambrose* preached his Sermon *de sancto Latrone*, of the good Thiefe, *Hesterno die*, yesterday I told you &c. So Saint *Augustin* preached his Sermon vpon *All Saints day*: And so did Saint *Bernard his twelfth Sermon*

1. Cor. 9. 16.

vpon the *Pſalm*: *Qui habitat*. Now, though I preachd but lately before; and now, though I had but late warning to preach now; So S. *Baſil* preached his 2. *Sermon* vpon the *Hexameron*, the ſixe daies worke, when he had but that Morning for Meditation: and more then ſo, in his 2. *Sermon de Baptiſſimo*; for, it ſeemes he preached that without any premeditation *Prout ſuggerit ſpiritus ſanctus*. Now, though I had not time to labour a *Sermon*, and now, though I preach in *another mans place*; for ſo Saint *Auguſtine preached* his Sermon vpon the 95. *Pſalm*: where he ſaies, *Frater noſter Seuerus, our brother Seuerus ſhould by promiſe haue preached here, but ſince he comes not, I will*. Now, that is whenſoeuer *Gods* good people may be edified by my preaching: *Væ ſi non*, wo be vnto me, if I doe not preach. *The Dragon drew a third part of the ſtarrs from heauen.* Apoc. 12. 3. *Antichriſt* by his Perſecutions, and Excommunications Silenc'd many; all that would not Magnifie him. And many amongſt vs, haue ſilenc'd themſelues: Abundance ſilences ſome, and lazines and Ignorance ſome, and ſome their owne indiſcretion, and then they

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they lay that vpon the *Magiſtrate*. But God hath plac'd vs in a *Church*, and vnder *a Head of the Church*, where none are Silenc'd, nor diſcountenanc'd, if being *ſtarrs*, called to the *Miniſtery* of the *Goſpell*, and appointed to *fight*, to preach there, they fight within the diſcipline and limits of this Text, *Manentes in Ordine, conteining themſelues in Order*.

In this phraſe, as we told you before, out of *Aquinas*, the ſame thing is intended, as in that place of Saint *Paul*, *Let all things bee done decently, and in Order*. That the *Vulgat edition* reads, *Fiant honeſte*; and then ſaies Saint *Ambroſe*, *Honeſte fit, quod cum pace fit, That is done honeſtly, and decently, which is done quietly, and peaceably*. Not with a peace, and indifferencie to contrary Opinions in fundamentall doctrines, not to ſhuffle religions together, and make it all one which you chuſe, but a peace with perſons, an abſtinence from contumelies, and reuilings. It is true that wee muſt hate *Gods* enemies with *a perfect hatred*, and it is true that Saint *Chryſoſtome* ſayes, *Odium perfectum eſt, odium conſummatiſſimum*, that is not a perfect hatred, that leaues out any of their Errors vnhated.

hated. But yet a perfect hatred is that too, which may consist with perfection, and Charitie is perfection: a perfect hatred is that which a perfect, that is, a charitable man may beare, which is still to hate *Errors*, not *Persons*. When their insolencies prouoke vs to speake of them, we shall doe no good therein, if therein we proceed not decently, and in order. *Christ* sayes of his
Cant. 6. 3 *Church*: *Terribilis vt Castrorum acies*, *It is powerfull as an Armie*; but it is *vt acies ordinata*, *as an armie disciplin'd, and in order*: for without order, an armie is but a great Ryot; and without this decencie, this peaceablenesse, this discretion, this order, zeale is but fury, and such preaching is but to the obduration of ill, not to the edification of good Christians. *Saint Paul* in his absence from the
Col. 2. 5. *Colossians*, reioyces as much in beholding their *Order*, as in their stedfastnesse in the faith of *Christ Iesus*: Nay, if wee consider the wordes well, as *Saint Chrysostome* hath done, we shall see that it is onely their *Order* that he reioyces in: for *Non dixit fidem*, *sed firmamentum fidei*, sayes that Father, *It was not their faith, but that which established their faith*,

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that was their order, that occasioned his ioy. For when there is not an vniforme, a comely, an orderly presenting of matters of faith, faith it selfe growes loose, and loses her estimation; and preaching in the *Church* comes to bee as pleading at the Barre, and not so well: there the Counsell speakes not himselfe, but him that sent him, here wee shall preach not him who sent vs, *Christ Iesus*, but our selues. *Study to bee quiet, and to doe your owne busines*, is the *Apostles* commandement to euery particular man amongst the *Thessalonians*. It seemes some amongst them disobeyd that: and therefore hee writes no more to particular persons, but to the whol *Church*, in his other *Epistle*, and with more vehemence, then a smal matter would haue required: *Wee command you in the name of our Lord Iesus Christ, that you withdraw your selfe from all that walke Inordinate*, as the *vulgat* reads that in one place, and *Inquietè*, as they translate the same word, in another, *disorderly*, *vnquietly*: from all such as preach *suspiciously*, and *iealously*; and be the garden neuer so faire, wil make the world beleeue, there is a *Snake* vnder euery leafe, be the in-

1 Thes. 4. 11.

2 Thes. 3. 6.

tention neuer ſo ſincere, will preſage, and prognoſticate, and prediuine ſiniſter and miſchieuous effects from it. *A troubled ſpi-*
Pſal. 51.7 *rit is a ſacrifice to God*, but a *troubleſome ſpirit* is farre from it. I am glad that our *Miniſtery* is called *Orders*; that when we take this calling, we are ſaid to take *Orders*. Yours are called *Trades*, and *Occupations*, and *Myſteries*: *Law* and *Phiſicke* are called *Sciences*, and *Profeſſions*: many others haue many other names, ours is *Orders*. When by his *Maieſties* leaue we meet in our *Conuocations*, and being met haue his further leaue, to treat of remedies for any diſorders in the *Church*, our *Conſtitutions* are *Canons*, *Canons* are *Rules*, *Rules* are *Orders*: *Parliaments* determine in *Lawes*, *Iudges* in *Decrees*, wee in *Orders*. And by our Seruice in this *Mother Church*, we are *Canonici*, *Canons*, *Regular*, *Orderly men*; not *Canoniſtæ*, men that know *Orders*, but *Canonici*, men that keepe them: where wee are alſo called *Prebendaries*, rather a *Præbendo*, then a *Præbenda*, rather for giuing example of obedience to Orders, then for any other reſpect. In the *Romane Church* the moſt diſorderly men, are their men

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men in *Orders*. I ſpeake not of the viciouſneſſe of their life, I am no Iudge of that, I know not that: but they are ſo out of all Order, that they are within Rule of no temporall Law, within iuriſdiction of no Ciuill Magiſtrate, no ſecular Iudge. They may kill *Kings*, and yet can be no *Traytors*; they aſsigne their reaſon, *Becauſe they are no Subiects*. He that kils one of them, ſhall be *really* hang'd; and if one of them kill, hee ſhall be *Metaphorically* hang'd, he ſhall bee ſuſpended. Wee enioy gratefully, and we vſe modeſtly the Priuiledges which godly Princes, out of their pietie haue affoorded vs, and which their godly Succeſſors haue giuen vs againe by their gracious continuing of them to vs; but our Profeſsion of it ſelfe, naturally (though the very nature of it diſpoſe Princes to a gracious diſpoſition to vs) exempts vs not from the tye of their Laws. All men are in deed, we are in *Deed* and in name too, *Men of Orders*; and therefore ought to be moſt ready of all others to obey.

Now, beloued, *Ordo ſemper dicitur ratione principij*: *Order alwayes preſumes a head*, it al- Aquin.

wayes implyes ſome by whom wee are to be ordered, and it implyes our conformitie to him. Who is that? *God* certainly, without all queſtion, *God*. But between *God*, and *Man*, we conſider a two-fold *Order*. One, as all creatures depend vpon *God*, as vpon their beginning, for their very *Being*; and ſo euery creature is wrought vpon immediately by *God*, and whether hee diſcerne it or no, does obey *Gods* order, that is, that which *God* hath ordained, his purpoſe, his prouidence is executed vpon him, & accompliſhd in him. But then the other *Order* is, not as man depends vpon *God*, as vpon his beginning, but as he is to be reduced and brought back to *God*, as to his end: & that is done by meanes in this world. What is that meanes? for thoſe things which wee haue now in conſideration, the *Church*. But *the body* ſpeaks not, the *head* does. It is the *Head of the Church* that declares to vs thoſe things wherby we are to be ordered.

This the *Royall* and *religious Head* of theſe *Churches* within his Dominions hath lately had occaſion to do. And in doing this, doth he innouate any thing, offer to doe any new thing?

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thing? Do we repent that *Canon*, & *Constitution*, in which at his *Maiesties* first comming we declar'd with so much alacrity, as that it was the second *Canon* we made, *That the King had the same authoritie in causes Ecclesiasticall, that the godly Kings of Iudah, and the Christian Emperors in the primitiue Church had?* Or are we ignorant what those *Kings of Iuda*, and those *Emperors* did? We are not, wee know them well. Take it where the power of the *Empire* may seem somwhat declin'd in *Charls the great*; we see by those *Capitularies* of his, that remain yet, what *orders* he gaue in such causes; there he saies in his entrance to them, *Nemo præsumptuosum dicat; Let no man call this that I doe an vsurpation, to prescribe Orders in these cases, Nam legimus quid Iosias fecerit, We haue read what Iosiah did, and we know that wee haue the same Authoritie that Iosiah had.* But, that *Emperor* consulted with his *Cleargie*, before he published those *Orders*. It is true, he sayes he did. But he, from whom we haue receiued these *Orders*, did more then so; His *Maiesty* forbore, till a representation of some incõueniences by disorderly preaching, was made to him, by those in the highest place

in our *Clergie*, and other graue and reuerend *Prelates* of this *Church*; they preſented it to him, and thereupon he entred into the remedy. But that *Emperour* did but declare things conſtituted by other Counſells before: but yet the giuing the life of execution to thoſe Conſtitutions in his Dominions, was introductory, and many of the things themſelues were ſo. Amongſt them, his 70. *Capitularie* is appliable to our preſent caſe; there hee ſayes, *Epiſcopi videant, That the Biſhops take care, that all Preachers preach to the people the Expoſition of the Lords Prayer*: and he enioynes them too, *Ne quid nouum, ne quid non Canonicum, That no man preach any new opinion of his owne*; nay, though it bee the opinion of other learned men in other places, yet if it be *Non Canonicum*, not declared in the *vniuerſall Church*, not declared in *that Church*, in which he hath his ſtation, he may not preach it to the people: And ſo he proceeds there to *Catechiſtical Doctrine*.

That is not new then, which the *Kings of Iudah* did, and which the Chriſtian *Emperours* did. But it is new to vs, if the *Kings* of this kingdome haue not done it. Haue they

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they not done it? How little the *Kings* of this kingdome did in *Eccleſiaſticall* cauſes then, when by their conniuence that power was deuold into a forraine Prelates hand, it is pitie to conſider, pitie to remember, pitie to bring into Contemplation; And yet truly euen then our *Kings* did exerciſe more of that power, then our aduerſaries who oppoſe it, will confeſſe. But, ſince the true iuriſdiction was vindicated, and reapplyed to the Crowne, in what iuſt heighth *Henry the eight*, and thoſe who gouerned his Sonnes minoritie, *Edward the ſixt*, exerciſed that iuriſdiction in *Eccleſiaſticall* cauſes, none, that knowes their ſtory, knowes not. And, becauſe ordinarily, we ſettle our ſelues beſt in the Actions, and Precedents of the late *Queene* of bleſſed and euerlaſting memory, I may haue leaue to remember them that know, and to tell them that know not, one act of her power and her wiſedome, to this purpoſe. When ſome *Articles* concerning the falling away from Iuſtifying grace, and other poynts that beat vpon that haunt, had been ventilated, in Conuenticles, and in Pulpits too, and Preaching on both ſides

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paſt, and that ſome perſons of great place and eſtimation in our *Church*, together with him who was the greateſt of all, amongſt our Clergy, had vpon mature deliberation eſtabliſhed a reſolution what ſhould bee thought, and taught, held and preached in thoſe poynts, and had thereupon ſent down that reſolution to be publiſhed in the Vniuerſitie, not vulgarly neither, to the people, but in a Sermon, *Ad Clerum* onely, yet her *Maieſtie* being informed thereof, declared her diſpleaſure ſo, as that, ſcarſe any houres before the Sermon was to haue been, there was a Countermaund, an Inhibition to the Preacher for medling with any of thoſe poynts. Not that her *Maieſtie* made her ſelfe *Iudge of the Doctrines*, but that nothing, not formerly declared to be ſo, ought to be declared to be the *Tenet*, and Doctrine of this Church, her *Maieſtie* not being acquainted, nor ſupplicated to giue her gracious allowance for the publication thereof.

His ſacred *Maieſtie* then, is herein vpon the ſteps of the *Kings of Iudah*, of the *Chriſtian Emperours*, of the *Kings of England*, of all the *Kings of England*, that embraced the Refor-

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Reformation, of *Queene Elizabeth* her ſelfe; and he is vpon *his owne* ſteps too. For, it is a ſeditious calumny to apply this which is done now, to any occaſion that riſes but now: as though the *King* had done this now, for ſatisfaction of any perſons at this time. For ſome yeares ſince, when hee was pleaſed to call the *Heads of Houſes* from the Vniuerſity, and intimate to them the inconueniences that aroſe from the Preaching of ſuch men, as were not at all conuerſant in the *Fathers*, in the *Schoole*, nor in the *Eccleſiaſticall Storie*, but had ſhut vp themſelues in a few later Writers; and gaue order to thoſe *Gouernours* for remedy herein, Then he began, then he laid the foundation for that, in which hee hath proceeded thus much further now, to reduce Preaching neerer to the manner of thoſe Primitiue times, when *God* gaue ſo euident, and ſo remarkable bleſsings to mens Preaching.

Conſider more particularly that which hee hath done now; His *Maieſtie* hath accompanied his moſt gracious Letter to the *moſt Reueuerend Father in God, my Lords Grace of Canterbury*, with certaine *Directions* how

Preachers ought to behaue themſelues in the exerciſe of *that part* of their Miniſterie. Theſe being deriued from his *Grace*, in due courſe to his *reuerend Brethren*, the other *Biſhops*, our *worthy Dioceſan*, euer vigilant for the Peace and vnitie of the *Church*, gaue a ſpeedy, very ſpeedy intimation thereof, to the *Clergie* of his Iuriſdiction; ſo did others, to whom it appertain'd ſo to doe in theirs. Since that, his *Maieſtie*, who alwaies taking good workes in hand, loues to perfect his owne works, hath vouchſafed to giue ſome *Reaſons* of this his proceeding; which being ſignified by him to whome the *State* and *Church* owes much, *The right Reuerend Father in God, the Biſhop of Lincolne, Lord Keeper of the great Seale*, and after by him alſo, who began at firſt, his *Maieſties* pleaſure appearing thereby, (as he is too *Great*, and too *Good* a *King* to ſeeke corners, or diſguiſes, for his actions) that theſe proceedings ſhould be made publique, I was not willing only, but glad to haue my part therein, that as, in the feare of God, I haue alwayes preached to you the *Goſpell of Chriſt Ieſus*, who is the *God* of your Saluation; So in the teſtimony of

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of a good conſcience, I might now preach to you, *the Goſpell of the Holy ghoſt*, who is the *God of peace*, of vnitie, and concord.

Theſe *Directions* then, and the *Reaſons* of them, by his *Maieſties* particular care, euery man in the Miniſtery may ſee & write out, in the ſeuerall *Regiſters Offices*, with his owne hand for nothing, and for very little, if hee vſe the hand of another. Perchance you haue, at your conuenience, you may ſee them. When you do, you ſhall ſee, That his *Maieſties* generall intention therein is, to put a difference, betweene graue, and ſolid, from light and humerous preaching. *Origen* does ſo, when vpon the *Epiſtle* to the *Romanes*, he ſayes, *There is a great difference, Inter prædicare, & docere*: A man may teach an Auditory, that is, make them know ſomething that they knew not before, and yet not preach; for Preaching is to make them know things appertaining to their ſaluation. But when men doe neither, neither Teach, nor Preach, but (as his *Maieſtie* obſerues the manner to bee) *To ſoare in poynts too deepe, To muſter vp their owne Reading, To diſplay their owne Wit, or Ignorance in meddling with Ci-*

uill matters, or (as his *Maeſtie* addes) *in rude and vndecent reuiling of perſons*: this is that which hath drawen downe his *Maeſties* piercing Eye to ſee it, and his Royall care to correct it. Hee corrects it by *Chriſts* owne way, *Quid ab initio*, by conſidering how it was at firſt: for, (as himſelfe to right purpoſe cites *Tertullian*) *Id verum quod primum*; *That is beſt, which was firſt.* Hee would therefore haue vs conuerſant in *Antiquitie*: For, *Nazianzen* askes that queſtion with ſome ſcorne, *Quis eſt qui veritatis propugnatorem, vnius diei ſpatio, velut e luto ſtatuam fingit.* Can any man hope to make a good Preacher, as ſoone as a good Picture? In three or foure dayes, or with three or foure Books? His *Maeſty* therfore cals vs to look, *Quid primum*, what was firſt in the whole *Church?* And againe, *Quid primum*, when we receiued the Reformation in this *Kingdom*, by what meanes, (as his *Maeſtie* expreſſeth it) *Papiſtry was driuen out, and Puritaniſme kept out*, and *wee deliuered from the Superſtition of the Papiſt, and the madneſſe of the Anabaptiſts*, as before hee expreſſeth it: and his religious and iudicious eye ſees clearly, That

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all that Doctrine, which wrought this great cure vpon vs, in the Reformation, is contained in the two *Catechiſmes*, in the 39. *Articles*, and in the 2. *Bookes of Homilies*. And to theſe, as to *Heads*, and *Abundaries*, from whence all knowledge neceſſary to ſaluation, may abundantly be deriu'd, hee directs the meditations of Preachers.

Are theſe new wayes? No way new: for they were *our firſt* way in *receiuing Chriſtianitie*, and our *firſt* way in *receiuing the Reformation*. Take a ſhort view of them all: as it is in the *Catechiſmes*, as it is in the *Articles*, as it is in the *Homilies*. Firſt you are called backe to the practiſe of *Catechiſing*: Remember what *Catechiſing* is; it is *Inſtitutio viua voce*. And in the *Primitiue Church*, when thoſe perſons, who comming from the *Gentiles* to the *Chriſtian* Religion, might haue beene ſcandalized with the outward Ceremoniall, and Rituall worſhip of God in the *Church*, (for Ceremonies are ſtumbling blockes to them who looke vpon them without their Signification, and without the reaſon of their Inſtitution) to auoyd that daunger, though they were not

admitted to ſee the *Sacraments* adminiſtred, nor the other Seruice of God performed in the *Church*, yet in the *Church*, they receiued *Inſtruction, Inſtitution*, by word of mouth, in the fundamentall Articles of the *Chriſtian Religion*, and that was *Catechiſing*. The *Chriſtians* had it from the beginning, and the *Iewes* had it too: for their word *Chanach*, is of that ſignification, *Initiare*, to enter. *Traine vp a child in the way he ſhould goe, and when he is olde, hee will not depart from it.* *Traine vp*, ſay our Tranſlation in the Text; *Catechiſe*, ſay our Tranſlators in the Margin, according to the naturall force of the *Hebrew* word. And *Sepher Chinnuch*, which is *Liber Inſtitutionum*, that is, of *Catechiſme*, is a Book well knowne amongſt the *Iewes*, euery where, where they are now: Their Inſtitution is their Catechiſme. And if wee ſhould tell ſome men, that *Caluins Inſtitutions* were a *Catechiſme*, would they not loue Catechiſing the better for that name? And would they not loue it the better, if they gaue mee leaue to tell them that of which I had the experience. An Artificer of this Citie brought his Childe to mee, to admire (as truly

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truly there was much reaſon) the capacitie, the memory, eſpecially of the child. It was but a Girle, and not aboue nine yeares of age, her parents ſaid leſſe, ſome yeares leſſe; wee could ſcarſe propoſe any Verſe of any Booke, or Chapter of the *Bible*, but that that childe would goe forward without Booke. I began to *Catechiſe* this childe, and truly, ſhee vnderſtood nothing of the *Trinitie*, nothing of any of thoſe fundamentall poynts which muſt ſaue vs: and the wonder was doubled, how ſhe knew ſo much, how ſo little.

The *Primitiue Church* diſcerned this neceſsitie of *Catechiſing*: And therefore they inſtituted a particular *Office*, a *Calling* in the *Church* of *Catechiſers*. Which Office, as we ſee in Saint *Cyprians* 42. *Epiſtle*, that great man *Optatus* exerciſed at *Carthage*, and *Origen* at *Alexandria*. When St. *Auguſtine* tooke the *Epiſtle*, and the *Goſpell*, and the *Pſalme* of the day, for his Text to one Sermon, did he, think you, much more then paraphraſe, then Catechiſe? When *Athanaſius* makes one Sermon, and, God knowes, a very ſhort one too, *Contra omnes Hæreſes*, *To ouerthrow*

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all Hereſies in one Sermon; did he, think you, any more then propoſe fundamentall Doctrines, which is truly the way to ouerthrow all *Hereſies*? When Saint *Chryſoſtom* enters into his Sermon vpon the 3. *Chapter* to the *Galatians*, with that preparation, *Attendite diligenter, non enim rem vulgarem pollicemur*, *Now hearken diligently*, ſayes he, *for it is no ordinary matter that I propoſe*, There he propoſes *Catechiſticall Doctrine* of faith and works. Come to lower times, when *Chryſologus* makes ſixe or ſeuen Sermons vpon the *Creed*, and not a ſeuerall Sermon vpon euery ſeuerall Article, but takes the whole *Creed* for his Text, in euery Sermon, and ſcarſe any of thoſe Sermons a quarter of an houre long, will you not allowe this manner of Preaching to bee *Catechiſing*? Goe as lowe as can bee gone, to the *Ieſuites*; and that great *Catechizer* amongſt them, *Caniſius*, ſayes, *Nos hoc munus ſuſcipimus*: Wee, wee Ieſuites make Catechiſing our Profeſſion. I doubt not but they doe recreate themſelues ſometimes in other matters too, but that they glory in, that they are *Catechiſers*. And in that Profeſsion, ſayes hee, wee haue

haue *Saint Basil*, *Saint Augustine*, *Saint Ambrose*, *Saint Cyrill*, in our Societie; and truly as *Catechizers*, they haue; as *State-Friers*, as *Iesuits*, they haue not. And in the first Capacitie they haue him, who is more then all; for as hee sayes rightly, *Ipse Christus Catechista*, *Christs owne Preaching was a Catechising*. I pray *God* that *Iesuites* conclusion of that *Epistle* of his, be true still; There he sayes, *Si nihil aliud*, *If nothing else*, *yet this alone should prouoke vs to a greater diligence in Catechising*; *Improbus labor*, *& indefessa cura*, *That our Aduersaries*, *the Protestants doe spend so much time*, as he sayes, *day and night in catechizing*. Now, if it were so then, when he writ, and bee not so still amongst vs, wee haue intermitted one of our best aduantages: and therefore *God* hath graciously raised a blessed and a Royall Instrument, to call vs back to that, which aduantaged vs, and so much offended the Enemy. That man may sleepe with a good Conscience, of hauing discharged his dutie in his Ministery, that hath preached in the forenoone, and Catechised after. *Quære*, sayes *Tertullian*, (and he sayes that with indignation) *an Idolatriam com-*

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mittat, qui de Idolis catechizat: Will any man doubt, ſayes he, whether that man be an Idolatrer, that catechiſes Children, and Seruants in Idolatry? Will any man doubt, whether hee bee painfull in his Miniſterie, that catechiſes children, and ſeruants in the ſincere Religion of *Chriſt Ieſus*. The *Roman Church* hath ſtill made her vſe of vs; of our fortunes, when ſhe gouernd here, and of our example, ſince ſhe did not: They did, as they ſaw vs doe; And thereupon they came to that order, in the *Councell of Trent*, *That vpon Sundayes and Holydayes, they ſhould Preach in the forenoone, and Catechiſe in the afternoone*; till we did both, they did neither. *Except yee become as little Children, yee ſhall not enter into the Kingdome of Heauen*, ſayes *Chriſt*. Except yee, yee the people bee content at firſt to feed on the milke of the Goſpell, and not preſently to fall to gnawing of bones, of Controuerſies, and vnreuealed Miſteries, And except yee, the Miniſters and Preachers of the Goſpell, deſcend and apply your ſelues to the Capacitie of little Children, and become as they, and build not your eſtimation onely vpon the

Mat. 18. 3

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ſatisfaction of the expectation of great and curious Auditories, you ſtopp theirs, you looſe your owne way to the kingdome of Heauen. Not that wee are to ſhut vp, and determine our ſelues, in the knowledge of Catechiſticall rudiments, but to bee ſure to know them firſt. The *Apoſtle* puts vs vpon that progreſſe, *Let vs learne the Principles of the Doctrine of Chriſt, and goe on to perfection.* Not leaue at them; but yet not leaue them out: endeauour to encreaſe in knowledge, but firſt make ſure of the foundation. And that increaſe of knowledge, is royally, and fatherly preſented to vs, in that, which is another limne of his *Maieſties directions*, the 39. *Articles*. Heb.6.1.

The *Foundation* of nceeſſary knowledge, is in our *Catechiſmes*; the *Superedification*, the extention in theſe *Articles*. For they carry the vnderſtanding, and the zeale of the ableſt Man; high inough, & deepe inough. In the third Article there is an *Orthodoxe* aſſertion of *Chriſts deſcent into Hell*; who can go deeper? In the 17. Article there is a Modeſt declaration of the Doctrine of *Predeſtination*; who can go higher? nei-

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ther doe these *Articles* onely build vp *Positiue Doctrine*; If the *Church* had no aduersaries, that were ynough; but they imbrace *Controuersies* too, in poynts that are necessarie. As in the two and twentieth Article of *Purgatorie*, of *Pardons*, of *Images*, of *Inuocations*: and these not in generall onely, but against the *Romish* Doctrine of *Pardons*, of *Images*, of *Inuocation*. And in the eight and twentieth Article against *Transubstantiation*, and in such tearmes, as admit no meeting, no reconciliation; but that it is *repugnant to the plaine wordes of Scripture, and hath giuen occasion to many Superstitions*. And in one word, we may see the purpose and scope of these *Articles*, as they were intended against the *Romane Church*, in that *Title* which they had in one Edition (in which though there were some other things, that iustly gaue offence, yet none was giuen nor taken in this) That these Articles were conceiued and published, to condemne the *Heresies of the Manichees, of the Arrians, of the Nestorians, of the Papistes, and others*. And therefore in these reasons, which his *Maiestie* hath descended

ſcended to giue of his *Directions*; himſelfe is pleaſed to aſsigne this, *That the people might bee ſeaſoned in all the Heads of the Proteſtant Religion.* Not onely of the *Chriſtian* againſt *Iewes*, *Turkes*, and *Infidels*, but of the *Proteſtant* againſt the *Romane Church.*

The *Foundation* is in the *Catechiſme*; the *growth* and *extention* in the *Articles*, and then the *Application* of all to particular Auditories in the *Homilies*: which, if his *Maieſtie* had not named, yet had beene implyed in his recommendation of the *Articles.* For the fiue and thirtieth *Article* appoynts the reading of them: both thoſe, which were publiſhed in the time of *Edward* the ſixth, and thoſe which after. In the firſt Booke, the very firſt *Homilies* are, of the *Sufficiencie of Scriptures, and of the abſolute neceſsitie of Reading them*; ſufficiently oppoſed againſt that which hath been ſayd in that *Church*, both of the *impertinencie*, of *Scriptures*, as not abſolutely neceſſarie, and of the *inſufficiencie* of theſe *Scriptures*, if *Scriptures* were neceſſarie. And in the ſecond Booke, the ſecond *Homily* is againſt

Idolatrie; and ſo farre againſt all approaches towards it, by hauing any *Images* in *Churches*, as that perchance Moderat Men, would rather thinke that *Homilie* to ſeuere in that kind, then ſuſpect the *Homilies* of declination towards *Papiſtrie*. Is it the name of *Homelies* that Scandalizes them? would they haue none? Saint *Cyrills* 30. *Paſchall Sermons*, which he preached in ſo many ſeuerall *Eaſter daies*, at his *Arch-biſhoprike of Alexandria*, and his *Chriſtmas dayes Sermons* too, were ordinarily exſcrib'd, and rehearſed ouer againe, by the moſt part of the Clergie of thoſe parts: and in their Mouthes they were but *Homilies*. And *Caluins Homilies* vpon *Iob* (as *Beza* in his Preface before them, calls them) were ordinarily repeated ouer againe in many places of *Fraunce*: and in their mouthes they were but *Homilies*. It is but the name, that ſcandalizes; and yet the name of *Homilia* and *Concio*, a *Homily* and a *Sermon*, is all one. And if ſome of theſe were ſpoken, and not reade, and ſo exhibited in the name of a Sermon, they would like them well inough. Certainely his *Maieſtie* miſtooke it not,

not, that in our *Catechiſmes*, In our *Articles*, in our *Homilies*, there is inough for *Poſitiue*, inough for *Controuerted Diuinitie*; For that *Ieſuit*, that intended to bring in the whole body of Controuerted Diuinitie into his booke, (whom we named before) deſired no other Subiect, no other occaſion to doe that, but the *Catechiſme* of that Church; neither need any ſober Man, that intends to handle Controuerſies aske more, or go further.

His *Maieſtie* therefore, who as he vnderſtands his duty to *God*, ſo doth he his Subiects duties to him, might iuſtly thinke, *That theſe ſo well grounded Directions, might,* (as himſelfe ſayes) *bee receiu'd vpon implicite obedience.* Yet hee vouchſafes to communicate to all, who deſire ſatisfaction, the *Reaſons* that mou'd him. Some of which I haue related, and all which, all may, when they will ſee, and haue. Of all which the Summ is, His *Royall* and his *Paſtorall* care, that *by that Primitiue way of Preaching, his Subiects might be arm'd againſt all kind of Aduerſaries, in fundamentall truthes.* And when he takes knowledge, *That ſome few Church-men, but many*

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many of the people, haue made ſiniſter conſtructi-ons of his ſincere intentions, As hee is grieued at the heart, (to giue you his owne wordes) *to ſee euery day ſo many defections from our religion to Popery and Anabaptiſme;* So without doubt he is grieued with much bitternes, that any ſhould ſo peruert his meaning, as to thinke, that theſe *Directions* either *reſtraind the Exer-ciſe of Preaching, or abated the number of Ser-mons, or made a breach to Ignorance and Super-ſtition,* of which three ſcandals he hath been pleaſed to take knowledge. What could any *Calumniator*, any *Libeller* on the other ſide, haue imagin'd more oppoſit, more contrary to him, then approaches towards *Ignorance*, or *Superſtition?* Let vs ſay for him, Can ſo learned, ſo abundantly learned a *prince* be ſu-ſpected to plot for *Ignorance?* And let vs bleſſe *God*, that we heare him ſay now, *That he doth conſtantly profeſſe himſelfe an open aduerſary to the Superſtition of the Papiſt* (without any milder Modification) and *to the madneſſe of the Anabaptiſt*: And that *the preaching againſt either of their Doctrines is not only approued, but much commended by his royall Maieſtie, if it bee done without rude and vndecent reuiling.* If hee had

had affected *Ignorance* in himſelfe, he would neuer haue read ſo much; and if he had affected *Ignorance* in vs, hee would neuer haue writ ſo much, and made vs ſo much the more learned by his Books. And if hee had had any declination towards *Superſtition*, he would not haue gone ſo much farther, then his rank and qualitie preſſed him to doe, in declaring his opinion concerning *Antichriſt*, as out of *Zeale*, and *zeale with knowledge* hee hath done. We haue him now, (and long, long, O eternall *God*, continue him to vs,) we haue him now for a *father* of the *Church*, a *Foſter-father*; ſuch a father as *Conſtantine*, as *Theodoſius* was; our poſterity ſhall haue him for a *Father*, a *Claſsique father*; ſuch a father as *Ambroſe*, as *Auſtin* was. And when his works ſhall ſtand in the *Libraries* of our Poſteritie, amongſt the *Fathers*, euen theſe *Papers*, theſe *Directions*, & theſe *Reaſons* ſhalbe pregnant euidences for his cõſtant zeale to *Gods* truth, and in the meane time, as arrowes ſhot in their eyes, that imagine ſo vaine a thing, as a defection in him, to their ſuperſtition. Thus far he is from admitting *Ignorance*, and from *Superſtition* thus far, which ſeemes to be one

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of their feares. And for the other two, (which concurre in one) *That these Directions should restraine the Exercise of Preaching, or abate the number of Sermons*, his *Maiestie* hath declar'd himselfe to those *Reuerend Fathers*, *To be so far from giuing the least discouragement to solid Preaching, or to discreet and religious Preachers, or from abating the number of Sermons, that hee expects at their hands, that this should increase their number, by reuiuing vpon euery Sunday in the afternoon, in all Parish Churches throughout the kingdome, that primitiue, and most profitable exposition of the Catechisme.* So that heere is no abating of Sermons, but a direction of the Preacher to preach vsefully, and to edification.

And therfore, to end all, you, you whom *God* hath made *Starres* in this *Firmament*, *Preachers* in this *Church*, deliuer your selues from that imputation, *The Starres were not pure in his sight*; The Preachers were not obedient to him in the voice of his *Lieutenant*. And you, you who are *Gods* holy people, and zealous of his glory, as you know from St. *Paul*, *that Stars differ from Stars in glory*, but all conduce to the benefit of man: So,

Iob 25. 5

1 Cor. 15 41.

when

when you ſee theſe *Stars*, Preachers to differ in gifts; yet, ſince all their ends are to aduance your ſaluation, encourage the *Catechizer*, as well as the curious Preacher. Looke ſo farre towards your way to Heauen, as to the Firmament, and conſider there, that that ſtarre by which wee ſaile, and make great voyages, is none of the ſtarres of the greateſt magnitude; but yet it is none of the leaſt neither; but a middle ſtarre. Thoſe Preachers which muſt ſaue your ſoules, are not ignorant, vnlearned, extemporall men; but they are not ouer curious men neither. Your children are you, and your ſeruants are you; and you doe not prouide for your ſaluation, if you prouide not for them, who are ſo much yours, as that they are you. No man is ſau'd as a *good man*, if he be not ſau'd as a *good Father*, and as a *good Maſter* too, if *God* haue giuen him a family. That ſo, *Prieſt* and *people*, the whole Congregation, may by their religious obedience, and fighting in this ſpirituall warfare in their *Order*, miniſter occaſion of ioy to that heart, which hath beene grieued; in that fulneſſe of ioy, Which *Dauid* expreſſeth. *The King ſhall reioyce in thy* Pſal. 21.

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ſtrength, O Lord, and in thy ſaluation how greatly ſhall hee reioyce? Thou haſt giuen him his hearts deſire, and thou haſt not withholden the requeſt of his lipps: for the King truſteth in the Lord, and by the mercy of the moſt High, he ſhall not bee mooued. And with that *Pſalme*, a Pſalme of Confidence in a good *King*, and a Pſalme of Thankſgiuing for that bleſsing, I deſire that this Congregation may be diſſolued; for this is all that I intended for the *Explication*, which was our firſt, and for the *Application*, which was the other part propoſed in theſe wordes.

FINIS.